

Date: December 10, 2017

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Category: Oral Histories

Transcript of Audio File "TB 11_30 Program 4"

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BRUCE FETZER: So now we're starting again, uh, picking up on Masonry. You know, Masonry was very formative in John's life. He practiced it for decades, um, and what's real important is that a lot of the ritual in Masonry was incorporated into his life, into his readings, into his world view.

And so one of the most important notions for John was this whole concept that he had about, uh, Masonry, the Founding Fathers, and the effort that he had, uh, with the Institute. So could you address that, Tom?

TOM BEAVER: Sure. I've got a couple of good quotes here, actually, that, uh, apply to that. So let me go through them here. They're all pretty quick.

When he, um—in this same, um, 1989 interview with Ken Pelletier in Tucson, at his ranch in Tucson, he addressed the Founding Fathers. And, of course, the Founding Fathers were primarily Masons. They weren't all Masons but most of them were. Benjamin Franklin was. Um, George Washington was. Um, Monroe and Madison both were Masons. Uh, John Adams would have been but he was blackballed.

BRUCE FETZER: Jefferson was.

TOM BEAVER: Jefferson may have been, but we think he is. Uh, they think he was, but it's not definitive on him. The Masons marched in his funeral parade so that was an indicator there.

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And John, uh, thought he had been Jefferson, of course, in a past life, so John incorporated the Masonic, um, history with the Founding Fathers, the Masonic story of the Founding Fathers, into his own personal philosophy as well, which we have seen, which we

know. Um, but it goes back to Masonry, which I guess I suspected, but it turns out it does. So we know that from talking to Akram.

So here's a couple of quotes. Uh, in this interview with Ken Pelletier in 1989, John said, regarding the Fetzer mission, he said, "We have to carry it out until we get to the end of the line so that we can really find out what self-awareness is." So self-awareness, of course, is like, um, know thyself, which is a fundamental, um, Western principle, Western metaphysical principle. It's also on the Tiler chair at the House of the Temple. We've got a photograph of that. Uh, the House of the Temple is the 33rd Degree Temple in D.C. "Know thyself" is on the chair at the outer door. John says, "You know, when the Founding Fathers of the country started to do this, coming up with the Declaration of Independence and all that, they set something in motion." So this was 200 years ago, approximately. "They set something in motion, in the land. Now we're looking back and seeing what happened thus far, 200 years later, and maybe in another 200 years down the line we'll look back and see what has really happened."

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So he's talking about 200 years back, to the Founding Fathers, 200 years forward we'll look back and see what really happened. That's the 400-year Fetzer mission that he's talking about. And to see what happened is sort of this metaphysical, mystical thing to talk about, like, uh, John saying to Rob, "Now I want to tell you what the Fetzer mission really is, you know, why you're really here." So it has to do with past lives, it has to do with the metaphysical, uh, story. So it has to do with, uh, the story that he wrote about in *America's Agony*, the angel coming to Washington and telling him about three perils—the peril of the American Revolution, the peril of the Civil War, and the peril of the turn of the 20th century, the New Age thing, which Akram Elias told us is directly analogous to the first, second, and third degrees of Masonry, and which John wrote about in *America's Agony*. It's the central premise of that book. So that book is—well, the book was his first genealogy book, *One Man's Failing*, but the chapter called "America's Agony," which we reprinted as a book, *America's Agony*, has to do with this story, with this central story of the Washington vision. So it's a Masonic vision of the three degrees, the three perils, and also the history of the republic, all wrapped up in one.

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And then John went on to talk about the New Age, and how he saw the New Age. So he was a New Ager. In 1970, it seemed that something was going to happen around the turn of the century, and then, you know, maybe it didn't. It didn't seem like it did. Maybe looking back something will have happened but it didn't seem like it did. But at the time of the '70s and '80s, we were all pointing towards the turn of the century as this period of, uh, something.

And Jim Gordon would talk about it in his classes. He would say, in the '90s, "We're coming up to this period, but America and the world has to make a choice, and the time of choice is coming." That's what Jim Gordon used to say. The time of choice, whether to choose what Jim called "change through change," or else change through destruction. And, if anything, you could say, okay, the world made its choice, and we've chosen change through destruction. You know, the fighting is—at the end of the first Gulf War, Bush Senior talked about a new world order. There was like this opportunity to do things differently, and, um, it didn't happen. You know, that didn't happen.

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But anyway, that's the whole kind of thing John was alluding to here, and, um, and then let me read another one here, which refers to another Masonic principle. In 1987, the communications director at the Fetzer Institute asked John about Thomas Jefferson, and John said—business it's one of the busts in the Hall of Records, which we'll mention tomorrow—he says, um, "When it comes to Jefferson, we're going to go back again to a question of freedom, because when we talk about balance, we're actually talking about a new Declaration of Independence. We had a Declaration of Independence, which was inaugurated by the Founding Fathers of this country, and when we come back to this new aspect, we are talking about a new Declaration of Independence, seeking to bring about a new source of freedom to man he has never experienced before. Because if man can really find balance, then he will be in a position not only to solve his problems in the physical but also on a path that can lead him to that balance, which is the real cause of what we're talking about. "

He's traveling towards what? The soul, which is the ultimate goal. And this concept of balance and the balanced man is a Masonic concept, as we know.

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BRUCE FETZER: It comes directly out of the Scottish Rite.

TOM BEAVER: Yeah, the Scottish Rite.

BRUCE FETZER: Yeah, the higher degrees are about that.

TOM BEAVER: And then more in Masonry, John writing in 1989, a couple of things in '89. Well, let's see. The first one in '64. In *One Man's Family* he, um, writes in the epilogue, "This type of a philosophical construction may require the prolific use of the compass and square in order to comprehend its geometric proportions." So he's making an illusion to the Masonic compass and square in '64, as a philosophical construction of the type we're talking about, the scientific, spiritual, two pillars of the same building, of the same arch.

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BRUCE FETZER: And again, he's taken an esoteric concept where, in Masonry, symbols are a doorway to experience or to a transformation. And so John is integrating the power of symbology, and it's integrating this into his language and writing as well.

TOM BEAVER: Yes. In 1989, he wrote, in First Principles of his white paper at the end of, uh, September of '89, he said, "Look at the Fetzer logo, which is a downward-pointing triangle with the J and the F in it. We have a triangle that—and that triangle has three points of service within the foundation: body, mind, and spirit. And yet within that triangle, there's the foursquare, balancing mankind of a physical, emotional, mental, and spiritual level. For in order to have perfect balance, we must have perfect awareness."

So he's alluding to the shape of the building, the shape of the Fetzer logo, triangles, which are Masonic symbols for body, mind, and spirit, which was the original basic mission of the Institute, body, mind, and spirit.

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And then in his opening remarks to, uh, the April 24th, 1989, Foundation board meeting, he says, "The Foundation was put together on a very simple premise, that of research"—in other words, science—"education, and service. Very simple. Research, education, and service. Three sides of the triangle. That why our building was designed the way it was."

So research, education, and service, the education he's talking about there is the spiritual education, of course. It's enlightenment. That's the education he's referring to there is enlightenment.

Now, these Masonic symbols that we're talking about—the triangle, the square, the pyramid, which is a square at the base and triangles on the sides, the Egyptian symbols of the winged Horus and the, uh, Isis, Nephthys, obelisk, and the symbols you see in the Masonic, um, lodge room, with pillars, and in the East you see two pillars, and, um, a light of deity over the center, which is similar to what John had at the entrance to his Hall of Records in Kalamazoo, uh, those symbols are in the lodge room, and then the Mason goes through ritual, the ritual of the First Degree, Second Degree, Third Degree, and then in the Scottish Rite all the way on up to the 32nd Degree.

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Rituals all along the way. You have rituals for installing officers, and those rituals, with the symbols in the lodge room, are designed to trigger spiritual experience. That's what they're designed to do. If the person is receptive, focused, ready, and the ritual is done well so there's not distraction, if the performers have learned their roles, there's an energy that, um, the symbols contribute to and create an intensity, an intensity of energy that can trigger spiritual experience, right in the moment, or maybe the night after, you know. A person wakes up—an hour after he falls asleep he wakes up and he's in some kind of altered experience, a spiritual experience. That happens too.

But the symbols are the triggers and the symbols work through the subconscious. So the subconscious is this key part, as we've mentioned, in John's philosophy, in Masonic philosophy, where the subconscious is the go-between, the in-between between the spiritual energies and then the physical expression. The go-between is the subconscious mind. And so we're going to spend a little more time on the subconscious here, because John, um, wrote about it, and John, um, was influenced by Nikola Tesla, who wrote about it, John was influenced by a woman named Shafica Karagulla, and she wrote about it, and then we know the Masons have it, um, in their philosophy because it's in our interviews with Akram Elias.

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So here are some things about the subconscious. Uh, going back to 1964, John's—his *One Man's Family* book, and again, in the "Truth and Consequences" section, John says, "At least 90 percent of mental life is subconscious. The subconscious mind is the source of power and self-realization, when understood." That's back in 1964.

Now, right about at that time, in '62, after, uh, the Tigers went to Japan. The Tigers went to Japan after the season was over in '62. They were a bad team, they finished last in the league, but they were building what started to be a really good phase, uh, in the '68 World Series. But the '62 team was sort of the bottom. But then they went to Japan, and then he and Rhea took a trip, continued around the world, and they ended up in Egypt, on the Nile, and along the Nile.

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And on a train in Egypt he ran into this woman in his compartment named Shafica Karagulla, who was a professor at UCLA, a professor of psychology at UCLA, and, um, a Lebanese Maronite Christian woman, and this is what he wrote about that trip. He says, um—let me get the—I just have to go up a little bit here. "During the course of my world travels, while in Luxor, deep in upper Egypt on the River Nile, I conversed with Dr. Shafica Karagulla, medical doctor and psychiatrist who took a special interest in psychic perception, with her associate, Viola P. Neal, who was the head of one of the branches of theosophy at the time. She taught courses in higher sense perception at UCLA. Karagulla developed an affinity for theosophical teachings and special interest in psychic ability. Uh, and Ingo Swann has a chapter of her in his memoirs, *Remote Viewing The Real Story*.

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And then John goes on to say, "Scores of outstanding business, professional, and religious leaders, to this day, use successfully the subconscious system. I have had every reason to believe in the efficacy of this technique. In short, it enabled me to inaugurate a business and professional career with considerably less than a running start."

So what is this subconscious technique? John writes about it a lot in *This I Believe*, but his best writing about it is in *America's Agony* in '71. So here's a few short quotes, *America's Agony*, 1971. It's a chapter called "The Subconscious Mind." "The physical man is an intricate

electronic device with a set of transistor-like cells built in from head to toe. Each and every one of them vibrates with cosmic energy and is a permanently adjusted miniature receiver of electronic waveforms from the central source, the universal mind.

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"This confederation of intelligent entities or cells is connected through the nervous system to the more sensitive cells of the brain, and culminates in a concentrated center in the frontal dome of the head. This in the East is known as the 1,000 petal lotus, but in the West as a high-gain parabolic antenna of supreme sensitivity, which is electronically tuned to the incoming rays of the infinite intelligence, as referred to above. This entire body system is known as the subconscious mind. Thus, the subconscious mind to man is in complete attunement with, and has every attribute of the universal mind at all times.

The aforementioned characteristic of the all-powerful subconscious mind is likened to a gigantic computer, fed by the all-encompassing information of thought form intelligence. It knows all, sees all, and is the sum total of all past, present, and future knowledge, because its resonance, with a great storehouse of information, the universal mind."

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And then, uh, in a section called "The Art of Meditation," in *America's Agony*, John says, "The ultimate objective of meditation is to experience true serenity and tranquility. It is not an intellectual theory that is sought but perception and total wisdom. Divine knowledge is realized, not taught. It is attained by concentration, which disciplines one's conscious mind to remain quiescent and allow his subconscious to perceive the radiation from universal mind to bring the peace and security." So that's the system, as John saw it in *America's Agony*, but, uh, it goes back to the Masonic principles. It was taught by this Professor Karagulla.

And, um, look at this, uh, quote by Nikola Tesla. Um, first, here's something John said about Nikola Tesla.

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BRUCE FETZER: So let's start with a little background about Nikola Tesla, because, you know, when John was actually trying to develop directional antenna, and, you know, improve broadcasting, uh, he didn't really have any resources to turn to, so Tesla was the bible of the

time. Um, and so say a little bit about the way that Tesla operated, uh, how it was very different and unconventional as a scientist, and what kind of impression that made on John.

TOM BEAVER: Sure. Uh, first off, in an '86 interview, John said, "When we were developing things right after World War I"—as you say, Bruce—"Nikola Tesla was our bible." Now that's a strong statement. If something is your bible, that's a deep thing to say. It doesn't just mean it's your catalog that you go through. If it's your bible, then it's a deep source of truth for you. So it is—it implies it's the principal source of truth for you in this area. Okay? So I just think that's a very strong thing to say.

"He had been writing quite a bit about this experimentation and seemed to be one of the only scientific sources available to us." And then he said, "As I experimented and studied more of Tesla's work, I recognized that there are energy waveforms in the physical world, and I began to wonder if there were other, more subtle waveforms that we can't see with our eyes."

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And here's why, uh, why he's saying that. Nikola Tesla, uh, was a genius, lived around the turn of the century. He was, uh, inventor of the radio. Marconi got the patent but that was due to political pressure from the British throne, the British crown. And when he died in '43, the U.S. Supreme Court turned the patent over to Tesla. So Tesla is the on-record inventor of radio. Uh, he's the inventor of wireless electronic transmission, which hasn't, even today, quite come into its, um, into it's, um, sort of heyday yet, but it's about to, where when you turn your, um, uh, lamp on in the room there will be no cord plugging it into the wall. It'll be wireless, uh, electronic transmission, similar to wireless communication by computer these days.

So, uh, Tesla was also the inventor of AC, alternating current. That's what put him on the map, made him famous, although it didn't make him any money. It made George Westinghouse a lot of money. Uh, Westinghouse—and, uh, Tesla was battling with, um, with, uh, the inventor, who is the most famous inventor of the day in America?

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BRUCE FETZER: It was, um, uh, Edison, and J.P. Morgan.

TOM BEAVER: Tesla was battling Edison and J.P. Morgan. Tesla was battling Edison. J.P. Morgan was the backer of Edison, and Tesla's backer was George Westinghouse. And Edison

was a proponent of direct current, and Tesla was a proponent of alternating current, which he finally invented a translator—a transformer for alternating current. And alternating current, of course, won out. That's what we have. Everything is alternating current. Direct current is only good for a short, uh, distance.

So Tesla was a unique guy, and Tesla also was a mystic. He was a psychic. He promoted himself as a mystic and a psychic. He loved giving interviews. So around the turn of the century, he gave several magazine interviews, and for John to say "Tesla was our bible" to me implies he had boned up on Tesla. He had read the interviews, he had read the radio stuff, but he had read everything about Tesla.

And here are a couple of things Tesla said, just a couple of short quotes.

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BRUCE FETZER: Well, briefly, this plays into what John would later talk about as the awakened scientist, because—we'll get into those quotes later on too—

TOM BEAVER: Absolutely.

BRUCE FETZER: —where you have a scientist who's also a psychic, or a very, uh, very gifted intuitive.

TOM BEAVER: Yeah, absolutely.

BRUCE FETZER: So go ahead and talk about some of Tesla.

TOM BEAVER: But you can imagine that John kind of hoped he was and didn't quite think he was, but he would like to be. So then John might have gone, "Well, if I have psychic at my side, that's just about as good." But anyway, Tesla was the model here. I'm convinced of it, that Tesla was his ideal model.

BRUCE FETZER: Yep.

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TOM BEAVER: So here's one thing Tesla said in, uh, 1900, to *Century Illustrated* magazine. "Though free to think and act, we are held together like the stars and the firmament with ties inseparable. These ties cannot be seen but we can feel them. For ages, this idea has been proclaimed in the consummately wise teachings of religion, probably not as alone as a means of ensuring peace and harmony among men, but as a deeply founded truth. The

Buddhist expresses it in one way, the Christian in another, but both say the same, namely, we are all one. There can be no doubt that it will be experimentally confirmed in times to come, when our means and methods for investigating psychical and other states and phenomena shall have been brought to great perfection."

BRUCE FETZER: Well, that's amazing.

TOM BEAVER: That's what John spent his career trying to do.

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BRUCE FETZER: That's amazing, and that plays right into the formation of his idea of the subconscious then.

TOM BEAVER: Absolutely. So here's another one. "My Invention," Nikola Tesla, *Electric Experimenter* magazine, 1919. "I was about 17 when my thoughts turned seriously to invention. Then I observed, to my delight, that I could visualize with the greatest facility. I needed no models, drawings, no experiments." So Tesla didn't think he needed a lab or table. He says, "I could picture them all as real in my mind. It is absolutely immaterial to me whether I run my turbine"—his AC turbine—"in thought or test it in my shop. Invariably, my equipment works as I can see that it should, and the experiment comes out exactly as I planned it. In the course of time, it became perfectly evident to me that I was—" Okay. So then he goes into how he thinks it works, how he thinks this happens, he says. "In the course of time, it became perfectly evident to me that I was merely an automaton, endowed with power of movement, responding to the stimuli of the sense organs, and thinking and acting accordingly."

So he's saying "I'm just this receptor."

BRUCE FETZER: Right.

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TOM BEAVER: Well, that's the image that John, uh, promoted for the rest of his days.

Then he says, "I never had any control over the flashes of light to which I've referred." That would come into his—when he would close his eyes. "In some instances, I have seen all the air around me filled with tongues of living flame." So he's even making a biblical illusion to the, um, Pentecost, and couching at the end scientific information that's coming to him.

So Tesla is this, uh, very unique character, and I think for John to say he was his bible, and he was the only radio guy in that turn of the century, that was the guy that John idolized. And he said it in, um, 1989, *New Frontier* magazine in 1989. One of the last things he wrote, he said, "As a young engineer I was examining all kinds of electric energies in the early stages of radio. Nikola Tesla wrote a research bible and his experiments were our textbooks." So he said it again. He repeated it in '89, the year before he died. "As I experimented and studied Tesla's work, I recognized that there were energy waveforms in every part of the physical world and I began to wonder if there were other more subtle waveforms that we couldn't see or at yet measure in a scientific way." So he repeated this same sentence again.

Well, it all makes sense to me. Um, uh, and then he goes on to say, "Tesla's experiments and their implications about paranormal energy presented a new dimension of thought."

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So the point is, three things. The one, two, three is, first of all, you've got the mystic scientist. You have the scientist who is getting his information through his subconscious mind, so the infinite. Well, that was John's direction to—I mean, we could do it right now. I mean, this is sort of going into the science thing. But John, in '89, was writing to his board saying, "I'm convinced there are young scientists out there. There's another, um, Einstein out there. There's another Edison out there. And if we set up a lab, we can bring these people in and repeat the magic. We can do it. This is how it works." And the channelings that he was getting from Jim, in '82, '83—'81, '82, '83—were promising this, right? They were promising this would happen.

BRUCE FETZER: The devices already exist at another level.

TOM BEAVER: They're just waiting for you guys to put in the damn lab.

BRUCE FETZER: Exactly.

TOM BEAVER: So John, to Glenn Olds and the board, would say, "Where's the damn lab, you know? We need the lab."

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BRUCE FETZER: Well, one of John's first programs that he actually mandated, uh, was something called the Fetzer Pioneers, and so he directed, uh, Glenn, who didn't do this, and he

finally forced the issue to satisfy \$200,000, uh, to fund very unconventional scientists, uh, who were working on devices. And so this whole notion of the connection, this subconscious mind being connected to, uh, the universal mind, but then to also close the loop with the conscious mind.

TOM BEAVER: Yeah. Sure. Sure. So I'd say—one thing I would say about that is, um—
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BRUCE FETZER: So it's the awakened scientist. It's the integration of science and spirituality. And what other notions come to mind when you think about Tesla and his influence on John?

TOM BEAVER: Well, where I'm going, where my mind goes with this is think about some of the scientists we know today, in our group. Jan Malicek [ph], who has told me, directly over dinner, how he gets his information. The same thing, going back to when he was a kid, he was getting direct information. So Jan works that way.

BRUCE FETZER: Hal Puthoff.

TOM BEAVER: Hal Puthoff told me directly, in London, when we were walking down the street, how he gets his information, how it all started for him. Flashes of light, similar to what Tesla is talking about here, followed by information. So, uh, and the whole Western tradition is built on this. It's how Newton got his information. He's the best example. It's how Francis Bacon got his information. There are a lot of Western scientists in this, uh, in this tradition that got their information that way.

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BRUCE FETZER: So it was interesting because one of the steps in the process was revelation or intuition, but then they took the next step of testing it, to actually, uh, experiment to find out what is the empirical evidence to either support or refute, and that's the process of science, refined in connection with the revelation. And that's a departure, then, from John's early days, where he was told, basically, "Just believe this and accept it," and John said, "No, I'm moving away from that. I'm going to a process where I will intuit and then test it." And that's very different, but it was also integrated, and it was integral to his path.

It all fits together, because he then talks about, in a speech, *This I Believe*, the subconscious mind, and how this fits together.

TOM BEAVER: Yeah. I skipped the passages out of *This I Believe* and went to *America's Agony* because they're a little better fleshed out. They repeat the passages and they flesh them out a little better. So, um, I just went through them.

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BRUCE FETZER: He goes through this over and over, and the subconscious mind is a major concept here.

TOM BEAVER: And I'll tell you another big influence on him, at that time, in the late '50s, early '60s, uh, was Baird Spalding and the, uh, Masters of the Far East, *Teachings of the Masters of the Far East* books, and, um, here are a few things he says about Baird Spalding. Because he would—if John were sitting here today, and, uh, from what we really know from the fact that he underlined every word in all those Baird Spalding books—every line was underlined—that John would say his number one influence on the scientific—on just what we're talking about, the scientific spiritual process, was probably Baird Spalding. And it came at a time, just before he met, uh, Shafica Karagulla in the late '50s, those books started being published. There was a series of them, about five or six books.

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And, um, so here's a few things John says about Baird Spalding. Now as it turns out, Baird Spalding was not quite what he purported to be, but that's irrelevant at the time. So here's—here are a few things John said. This is '89, he wrote an article in *New Frontier* magazine called "May The Force Be With You." And he repeats some of the same statements that he has written, um, uh, that year and the year before. So he says, "My interest in consciousness was spawned by an early influence from Baird Spalding, a mining engineer who wrote about his experiences with the great Himalayan masters around the turn of the century."

Now Baird Spalding was not a mining engineer. He was a miner. He was a prospector. But that's okay. He purported himself to be a mining engineer. He was a prospector in Arizona, you know, the Nevada-Arizona area. And he was a psychic, he was a channeler, and, um, some of what he wrote, at least some of what he wrote, if not all, was channeled not actually in the

Himalayas. It was channeled material. Um, he actually took a group to India once and it kind of all fell apart. The trip kind of all fell apart so that was a little discouraging for the people that were left.

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But anyway, John says, as part of this quote, um, "I started seeing the link between engineering and spiritual philosophies and began a lifetime search." So he's saying right here that Spalding triggered his lifetime search. And, uh, a few things about that. Here's a quote by Spalding. "This intelligent emanating energy is God, controlling the universe around us as well as controlling the universe of our bodies, which are spiritual and not material." So he's talking about God as energy, and the picture is the energy flowing into the subconscious, and then, you know, operating into the world.

Spalding said, "This so-called universe of ours rotates around that central sun." Uh, he goes on to say, "which is a spheroidal nucleus originally established as an alpha magnetic field." So it's, again, drawing an image of God as an energy field, or spirit. The word "spirit" is sort of synonymous to God, but it implies—much more implies an energy, whereas God, to us, in a Christian background, implies a white bearded guy sitting on a cloud. God, the Father. But spirit, or God is energy, implies something that is ultimately scientific. It's not magical. It's not superstitious. It's actually scientific, and at this level, then, can be measured. And the measuring improves and improves and improves and improves.

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So measuring—I mean, to me, the Fetzer Franklin Project is this quantum physics project, and attempting to readdress Einstein's notions that you can write equations for all of it. There isn't this black box of, uh, quantum physics, that you really can't—it makes no sense but it's just empirical. It does what it does, and there's no underlying cause. It's all random. And David Bong [ph] is saying, "No, there's underlying causes there. There have to be." And there are, you know. And maybe they're weak, um, uh, factors. Call them what you will. But there is a mathematics that ultimately can be written for the whole thing. Some of it isn't just random and nonsensical.

So that's why John liked it. It implies this notion that God is energy and it's all science. Spirituality is all science.

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BRUCE FETZER: But he's calling it the universal field, which is interesting because John, as an electrical engineer, or his background in that, uh, you know, suggests that, um, there's a transmission and a connection of those things that—and this goes back into his notion, again, of the subconscious mind being attuned to that universal source, or the central sun.

TOM BEAVER: It's the instrument that—

BRUCE FETZER: Absolutely.

TOM BEAVER: —that can take this in and make equipment out of it, whether it's aura healing medical devices, whether it's the AC current, um, uh, turbine, it can make things. It can actually be changed into things that, um, will improve the human condition.

[0:41:30]

BRUCE FETZER: So now we're seeing a tie between John's experiences, where he experiences, um, uh, you know, a psychic that predicts the future, uh, he experiences Tesla that talks about oneness, uh, and the universal energy—

TOM BEAVER: And about seeing this motor. You know, there are other quotes where he says he could turn it 360. He didn't need a lab table because he could take this turbine and look at it and turn it around just like, um, just like, uh, uh, the computerized, uh, drawings—mechanical drawing does these days, when you—and so he could—he didn't need to test it because he could completely tweak it in his vision and then just build it and it would work. That was the way he promoted what he did, was that he didn't need a lab board. He didn't need to do the Edison thing, of 1,000 different light bulbs before you hit one that works. He could test it in his vision, and then when he built it, it was fully operational from the get-go.

[0:42:42]

BRUCE FETZER: But it's this consistent notion of the subconscious mind that's the—like an antenna, and attuned to the source. And so this seems to be consistent with his experiences and also his writings from, uh, the '60s all the way forward. And so, um, is there more that you

would like to say about Tesla and the impression it made on John, because this also fits in very well with theosophy, uh, and the writings of Spalding, and, um—

TOM BEAVER: Well, Spaulding, I would assume, was a theosophist, and Bovanski [ph], of course, wrote about the central sun. Notions of the central sun come from her, originally, from what I can see. She wrote about the central sun. So then they went from there, and, um, some people are more scientifically oriented in their minds so they take this out and go, okay, there's got to be math. You've got to be able to build something to show it. It's got to be testable. It's got to be provable, because if it isn't, it's just superstition. So—but you had to have more of the scientific, uh, viewpoint, or you had to have some training to be able to take it there.

[0:44:00]

I want to say one more thing about Spalding here, John commenting on Spalding when he wrote his, uh, "Johnny Fetzer Foundation Preamble" in 1973, when John first told his board that the Fetzer Foundation was going to, uh, support parapsychological studies. He did that in '74, I believe, so the year before, in '73, he wrote something called the "Johnny Fetzer Foundation Preamble," and he commented on Spalding by saying, "These paragraphs"—the paragraphs I read to you, by Spalding—"suggest that man is transistorized, from head to toe, that he can receive these high-frequency waveforms, amplify or regenerate them thousands of times over from their original frequency, and transmit them similarly to that which is done through the transmission of microwaves in our known forms of electronics." So he's talking about , um, the subconscious.

And then he says, "Throughout these five volumes of the Spalding books there have been many references on extrasensory perception. It suggests some of the forms of transmission that are sent out as beams of light as a carrier wave," and then he talks about, um, modulating them into physical forms of transmission. So John, as an engineer and as a radio engineer—you know, radio takes, uh, waves that are sent out through the air, so they're physical waves, and then, uh, it hits, um, a crystal, and then that crystal transforms those physical waves into electronic, um, electrons. And then that goes into the speakers and comes back out as physical waves. And when you speak into the microphone, you're taking airways,

and then the crystal in the old microphones translated that into electrons, and then went out to the towers, and as physical waves through the air.

[0:46:20]

So you had this, um, uh, translating of one form of energy to the other to the other. So for John it's like, well, okay. We can't measure yet the spiritual transmission, but it's just the next step up. It's nothing more than the next step up, they physical to the electronic to the spiritual.

And, by the way, Tesla, in some of his, uh, stranger interviews, Tesla was quoted once at least as saying he thought that the information that he was getting, what he could see, might have been coming from Martians. That was his speculation, that it might have been coming from, uh, men on Mars. So he didn't know for sure, which is a good thing, because if you're an orthodox religious person, you say, okay, they're coming from God. But if you're a scientist you go, well, I don't really know where they're coming from but it's very cool, right? And I'd love to trace it back and see where it's coming from. Let's go see. Let's go see where it's coming from.

[0:47:31]

BRUCE FETZER: Could you say a little bit more about Spalding? Because Spalding, in his five volumes, also documented, um, uh, extreme human capacity, you know, bio-locations, healings, all kinds of phenomena that made a big impression on John, because again, as you said, he underlined every single part of this. So he was looking for the empirical evidence of supernormal activity, and could you say a little bit about that, because that carried forward into John's later years.

TOM BEAVER: Yeah. Well, like you say, some of it was, um, healing, some of it was out-of-body travel. Um, it involved the, uh, Great White Brotherhood, the theosophical masters, Jesus and others. So, uh, part of it was setting a landscape for John, you know, of this Great White Brotherhood. Um, uh, but what was I going to say? What jumped into my head about the Spalding material? Huh, there was something I was going to say about that, about what, uh, struck me about it. I can't think. I just went right back out again.

[0:48:48]

BRUCE FETZER: Well, I think one of the impressions it made on him is that these supernormal powers, uh, were embodied by adept people who had advanced spiritual practice, the lamas and so forth. And so, again, here you have people who do practice that awaken to these supernormal states. And so if you could say something about that.

TOM BEAVER: Yeah. Well, yes, of course, and through meditation that's how you do it. So they're not—they seem to be supernormal states but really you're just tapping into the astral plane. You're tapping into a, um, a nonphysical plane, but that seems physical but it's not physical. So something close to the physical plane, which would be called the astral plane, which, um, is almost like a dream, where it sure seems real, and then you come back into the physical plane and it's like, oh, it wasn't real. So that's how the astral plane goes. Sometimes it seems real. That's why sometimes things that are channeled to do, or to build don't work on the physical plane, because they work just fine on the astral plane, and then when you channel them down here they don't really work down here. You do see that. Yanas [ph] talked about that, actually, in his experience.

[0:50:06]

So, but the thing I was going to say is, what John—one thing John was impressed upon—with, about Spalding, was that he was an engineer. See? So John saw that as a kindred spirit. For him to profess he's an engineer; John's an engineer. So that would automatically give him credibility. Tesla is an engineer. He's not just a scientist, not just an inventor. He's an engineer. He builds things. Those turbines, uh, ran all of upstate New York out of Niagara Falls. I mean, those turbines went into Niagara Falls, um, the river below the falls. They don't operate anymore but the old building is still there.

BRUCE FETZER: That rang true for him.

TOM BEAVER: Because it had practical application and was being experienced by men who weren't just woo-woo types but they were practical people. And I'll tell you, when he went into, um, uh, transcendental meditation, into TM, I have a quote here that we'll read tomorrow, that what he liked about Maharishi Mahesh Yogi is that he was a physicist. That's what he liked. So, in John's mind, that gave him credibility.

[0:51:25]

BRUCE FETZER: So one last tidbit about Spalding, um, is that, you know, when John would read something and he strongly agreed with it, he would underline it, sometimes triple underline. In his copy of the Spalding book, uh, there's a part where he disagreed with something, and when he disagreed with something he would cross it out. When he agreed he would underline it. So that's just so funny because you could see, you know, you could almost see him thinking as he's reading.

TOM BEAVER: And he did it in pencil. It wasn't in pen, right? It was always in pencil.

BRUCE FETZER: Right. So that's really fun.

TOM BEAVER: And it could always be erased if he changed his mind.

[0:52:05]

BRUCE FETZER: So now he's got the space. He's got Tesla and he's got Spalding, and now he comes into theosophy.

TOM BEAVER: He's got the Masons.

BRUCE FETZER: The Masons.

TOM BEAVER: He's got Shafica Karagulla.

BRUCE FETZER: Karagulla. And now he goes into theosophy, and now, all of a sudden, this makes sense because, right, the parapsychology comes in, the will, the volition, uh, the spiritual knowledge and wisdom.

TOM BEAVER: The Great White Brotherhood, you see. So you have these people with these masters that are living in the astral plane, really. So, uh, Shambala—you know, John, at one point, thought it was sitting there over at his ranch in Tucson, or over in Hawaii, over at our place in Hawaii, or, you know, um, originally it was said to be hovering over Tibet. But this astral region, with the Great White Brotherhood living in it, whose mission is to help us evolve, to help mankind evolve spiritually, and who would get frustrated that things are going too slow so they'd do things to speed it. But that they could purportedly do things like end World War II. I mean, that's why Alice Bailey was doing the Great Invocation to try to invoke Djwal Khul to come into the center of the room and stop the damn war.

[0:53:34]

Well, so everything like that, and the theosophists had a—Blavatsky called herself, um, uh, a Buddhist, but she wasn't a Buddhist. She was a Hindu, because these—I mean, I'm not saying—it's not for me to say what she was or wasn't, but, I mean, her philosophy was a copy of the Hindu philosophy. It wasn't a copy of the Buddhist philosophy, because that Great White Brotherhood is similar to the Hindu gods of the chakras—Brahma, Vishnu, Shiva. Those gods and goddesses are akin to the Great White Brotherhood, that operate here, they operate on the physical plane. They come from a higher region but they operate here, on the physical plane. They're called avatars. So in the Hindu philosophy you've got Krishna, who is a reincarnation of, Vishnu. So you have these reincarnations of the gods in the Hindu philosophy, who come down, uh, and help the planet to evolve, stave off catastrophe, uh, that kind of thing. And, uh, Blavatsky could channel the Great White Brotherhood. Alice Bailey channeled a couple of them. Dwajhl Khul was one and there was at least one other one.

And then we'll see tomorrow that when Jim Gordon started channeling for John, he laid out this six-pointed star where he had, at the points—or was it a double six-pointed star? We'll see. We'll see it—that he had members of the Monday night group on the points, matched up with a member of the Great White Brotherhood, one to one. So the picture that Jim was presenting was they're working with you. The Great White Brotherhood is working with you and your group, and so your job, your spiritual mission is to work with us. And if you do that, you will be greatly rewarded. That was John's spiritual practice at the time. His practice was to work with the Great White Brotherhood.

Now I was a Rosicrucian for 15 years. Our dream was to have the Master Kuthumi appear and work with us. That was the spiritual practice. That was the whole goal of the psychic development, was so we could invoke Kuthumi, who was supposedly the Great White Brotherhood in charge of the Rosicrucians. That was John's spiritual practice at the time.

[0:56:28]

BRUCE FETZER: One of the main outcomes of his diving into theosophy and Blavatsky, uh, was the incorporation of the BLE [ph], the integration of the Great Invocation. Uh, later on, when we had the Monday night group, that's the way that we always concluded the meeting, was reciting the Great Invocation. And so—

TOM BEAVER: I'm not sure how conscious the Monday night group was, that what they were doing was invoking Djwal Khul.

[0:57:01]

BRUCE FETZER: John brought that in. But, so, you know, it came out of this period where he was studying this, and he carried that forward. So talk a little bit about, in this theme, you know, the subconscious mind again, and the role and the power of affirmation and invocation, uh, and why that's important to this process.

TOM BEAVER: Right. The basic theosophical setup is the group in a circle, of theosophists, who have done their meditation, who have done their psychic development, so they're receptive, their subconscious is open and receptive and active, able to communicate, um, and to bring it into the physical world. And then you invoke, in, um, final principles it's called avatar symmetry. You invoke the avatar into the center of the circle, and that's one of the Great White Brotherhood. The symmetry is as above, so below. Right? That's what the subconscious is doing. As above, so below. It's working through the subconscious mind. That's the transformer between the above and the below.

[0:58:16]

So the avatar symmetry is bringing the god from above down here with us. That's what it is. So the group is invoking that, invoking the power of that, and I don't think—I would guess that none of the Monday night group understood that, but John may have. John may have understood it.

But when he's, um, got this six-pointed star, Jim Gordon, and putting John and Jesus—John and Archangel Michael, Jim and Jesus, you know, Mike Gergely and somebody—it was before you showed up, I think, so I don't think you were on there.

BRUCE FETZER: No. I wasn't in that graphic.

TOM BEAVER: What does that imply? That implies you're standing in the circle, you're doing the Great Invocation, and one of the masters comes and stands next to each of you, or in back of each of you. Each of you gets one around that circle. So—

[0:59:19]

BRUCE FETZER: And this is what—again, this is, uh, this is why it's so helpful for you just to have this most recent explanation, because, uh, this really comes out of his diving into theosophy, then, as this invocation, um, and he brought this into the Monday night group because the purpose of that group was to hold the light, and the invocation was his way of making that sacred, a sacred space to hold the light, um, which is part of his founding vision. We'll get into this later tomorrow.

But this plays into, uh, his understanding of science, his experience of spirit, the integration of the two, and now, all of a sudden, he has empirical proof through Spalding, and he's got practice through theosophy and Blavatsky. So how does this all tie together for you?

TOM BEAVER: He's got mediums in Chesterfield who could—some of those mediums were theosophists as well. In fact, the medium we went to twice, she was very open to theosophy. So I—to me, she seemed a little guarded about how much to say so, but she said so, and she said, "Some of us are into theosophy." So I read that to mean she is, and part of her work involves interacting with the Great White Brotherhood, or she would see that.

[1:00:45]

Uh, so those that are more Christian oriented than the mediums take that out and say, "Okay, it's just Jesus. He's the only one. He's doing all this." But the theosophical ones—and again, Blavatsky was a medium, so, uh, they're talking to this wider group of Great White Brotherhood, uh, folks, and bringing them in, invoking them. You saw the paintings of Kuthumi in her, uh, in her, um, sansreal [ph]. You know, she had pictures of different masters on the walls that were spirit paintings. They weren't just somebody painted them. Those paintings, according to their premise, appear out of thing air, right? At the end of the séance, there's the painting right there. You know, there's a blank canvas, turn off the lights, the séance happens, turn back on the lights, and whether it's spirit photographs or whether it's these cards that John would bring home, they were all filled out by spirit, while the lights were out.

[1:01:58]

BRUCE FETZER: So, Tom, what is your concluding thought about this era of John's search?

TOM BEAVER: Well, my concluding thought is this is it. This is the search. Then now you can say my guru is this guy, or my guru is this guy. You could say I'm riding this energy up, or I'm riding this energy up. Uh, I'm writing this energy up and it goes all the way up to Stage 10. I'm riding this energy up and it goes to Stage 3. But those are details. This basic setup of "as above, so below" and the subconscious is the go-between. That's the whole deal, right? It's got nothing to do with orthodox religion. Nothing. It has nothing to do with orthodox religion. John didn't—I lived with John for five years and we didn't spend one second thinking about orthodox religion, not one single second. He didn't hate it. It just wasn't what he was doing, you know, whatsoever. And it wasn't the premise that he built this whole thing upon. He built it on this notion that we're talking about right now.

[1:03:15]

That's why, to me, um, Bruce, it didn't matter that much whether there was a lab in the building or what Yanna's [ph] doing today, which is the great lab, of a lot of labs, a lot of scientists around the world. And it doesn't matter if we also put non-scientific, uh, aspects in there, that focus on, uh, we used to call it formation at Fetzer. That's okay with me too, because that's working in this inner spiral. That's okay with me too. But that's the setup that we're working with, this spiral of energy that goes from the physical plane to the, um, to the higher realms, and that's what John staked his whole life on, uh, getting behind and promoting. Simple as that, if you ask me.

[1:04:14]

BRUCE FETZER: Thank you for those concluding thoughts. Uh, and this really marks a period in our discussions because tomorrow we're going to go into, uh, examples of how he implemented and integrated this into his life.

Thank you very much, Tom.

TOM BEAVER: Yeah. You're welcome. Thanks, Bruce. A lot of fun.

[1:04:32]

BRUCE FETZER: And, Coleen, mark this part in the video because Tom's concluding remarks are actually quite profound. He put everything together, that last minute.

TOM BEAVER: The rest is garbage. You can toss it. But the last minute was great.

BRUCE FETZER: No.

TOM BEAVER: No, no, no. I'm kidding.

BRUCE FETZER: You put it all together, and it's a sound bite that's accessible.

TOM BEAVER: Last night when I said I don't think it's an outer to inner story, I don't think that's the story, it's because I think this is the story. This is the story. And it's always been outer to inner for him, always, but it was in the '30s too. So it wasn't outer than inner at the end. It's not a story of over the decades he went from outer to inner. His ontology always included an outer to inner, and "as above, so below" process. Always did.

BRUCE FETZER: From about the '60s on, right?

TOM BEAVER: Even—

BRUCE FETZER: I think he was still forming his—

[1:05:36]

TOM BEAVER: I think it came to fruition once he started writing, say "Truth and Consequences." Yes, I think he was early to write then. I think, uh, um, Shafica Karagulla might have helped him a lot more than she gets credit for in his history. But, you know, we're learning as we go. We are learning as we go. I would have emphasized that more to Brian had I been giving him information. I'd have written a memo on her. But we're not, um, missing anything because she's not in there. We just added another piece of evidence.

BRUCE FETZER: It just occurs to me there's another essay that needs to be written, and that is the tie of the subconscious mind and his definition in his speech, uh, which we have not talked about this, I believe, yet, but we should touch on that tomorrow, because it carries it, again, through, and that's kind of the rudder and everything else.

TOM BEAVER: Yeah. It just goes to show you, or for me, that this has really been a learning process for me. And I tend to be, um, uh, not uncertain, so I tend to think I've got the whole picture, from A to Z, but I know that's not true. I know that it's always expanding, you know, and our feeling for John, about what's essential and what isn't has been growing for these whole past five or six years. Uh, why it's all fitting together the way it is is a mystery to me, but we're certainly learning as we go and we're still learning it fast.

BRUCE FETZER: Well, see, so this is why John would say "let go and let God," because, like J-R- would say, [unclear], the blessings already are. It's already there, or in the, uh, in the *Course of Miracles*.

We shouldn't be recording anymore. I think we're done.

[1:07:32]